THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.—REV. xxii, 14.

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MY FIRST MISSION.

BY PRESIDENT GEORGE Q. CANNON.

CHAPTER VIII.

A MISSIONARY'S CRAFT IN DANGER—HE PREACHES AGAINST US AND OUR DOCTRINES, AND ABUSES OUR FRIENDS—HIS REMARKS, HOWEVER, ARE OVERRULED FOR OUR GOOD—THE LORD'S PROMISE FULFILLED—I GO TO KULA.

On the Monday morning I returned to Lahaina, and received a warm welcome from the brethren. They were much interested in the recital of the incidents of my trip. From that time, however, I stayed but little there. Much as I liked the society of the Elders, I could not be content there, for I felt that I ought to be among the natives, trying to teach them the principles of the Gospel, and there seemed to be a better opening for this work in other places than at Lahaina. There being none of the Elders on the Island of Oahu, it was decided that Elders Bigler and Farrer should go there instead of to the Island of Molokai. When they sailed for that island, which they did in a few weeks, brother James Keeler was left alone with no one to converse with in English, unless he occasionally met a white man. This gave him a better opportunity of acquiring the language than he had when we were all there. After some weeks he also was led to leave there, and to travel around the island until he found a people who were willing to receive him and the principles which he taught.

When the Presbyterian missionary at Wailuku saw that I had come back there he was displeased. He used all his influence against me among his congregation, and one Sunday he came out in public and delivered a most abusive discourse against the Prophet Joseph and our principles, in which he gave an entirely false statement of the cause of his death, and also warned the people against me. I happened to be present when this sermon was delivered. While listening to it a variety of emotions agitated me. My first impulse was to jump upon one of the seats as soon as he had got through, and tell the people he had told them a pack of falsehoods. But this I thought would produce confusion, and result in no good. When the services were over I walked around to the pulpit where he stood. He knew how short a time we had been on the islands, and, I believed, had no idea that I could understand what he had said; when

he saw me, therefore, his face turned pale, and to me he looked like a man who had been caught in a mean, low act. I told him I wanted to give him correct information respecting the things he had told the people that morning, that he might remove the effect of the lies which he had repeated to them; for, I said, they were base lies, and I was a living witness that they were. He said he did not believe they were lies, and he should not tell the people anything different to what he had said; he thought he had but done his duty, and if the people had been warned against Mahomet in his day, he would not have got so many disciples. I bore him a solemn testimony respecting the Prophet Joseph and the truth of the work, and said that I would stand as a witness against him at the judgment seat of God, for having told that people lies, and for refusing to tell them the truth when it had been shown to him. Much more was said, for our conversation lasted about half an hour, and while we conversed many of the congregation, some of whom understood English, crowded around.

This was the first occurrence of the kind in my experience in which I was personally prominent, and it had an importance in my eyes which it would scarcely have were it to happen to-day. One of those who listened to and understood this conversation was a brother-in-law of Napela's, a half-white and a circuit judge, and a leading man on that island. He gave a report of the conversation which was very favorable to me, and altogether I think the missionary's sermon did good. He intended it for evil; but the Lord overruled it, as He does all the plots and acts of the wicked, for the advancement of His purposes. The Lord gave me favor in the sight of the natives, and I had their sympathy, though they dare not avow it, for fear of the consequences. Another reason of the sermon not having so good an effect was the preacher's allusions to Napela. He had called him by name, as the man at whose house I stopped, and denounced him. This, of course, was distasteful to Napela's relatives and friends, many of whom were present. Thus this man who fought in this manner against the work of God, did not prosper as he expected, neither then nor afterwards. The Lord has said in one of the revelations to His servants:

"Verily, thus saith the Lord unto you, there is no weapon that is formed against you shall prosper; and if any man shall lift his voice against you, he shall be confounded in mine own due time."

I have found every word of this to be true.

Napela was not frightened by what the missionary had said. He was threatened with removal from his judgeship, and with being cut off from their church; but he manifested no disposition to have me leave his house. The pressure, however, finally became so strong through the continued efforts of the preacher, that I thought it would be wiser for me to withdraw from Wailuku for a while. I felt for Napela, for he had a heavy opposition to contend with, and I thought that if I went elsewhere, the persecution would not be so severe. There was a place called *Kula* (which means a country near the base of a mountain), where there were a few scattered villages, about eighteen miles from Wailuku, to which I was led to go. It was rather an out-of-the-way place, though just before I went there, a brisk trade in Irish potatoes, which grew spontaneously in that region, had been carried on, the people hauling them, in carts, from there to a small port not far distant. These potatoes were carried in schooners to California to supply the gold diggers. But they were of a poor quality, and when the farmers of California began to raise them the trade ceased. The business had begun to fall off when I went there. I stopped at the house of a man by the name of Pake, who had charge of Napela's affairs in Kula, and to whom he had given me a letter of introduction when he found that I had determined to go there. He received me very kindly, also a man by the name of Maiola, whom I had met in Wailuku. He was a deacon in the Presbyterian church.

RESOURCES AND ATTRACTIONS OF UTAH.

BY S. A. KENNER.

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Those commonwealths are most lasting which are built up slowly, steadily, and on a sure foundation. Exotic growths are ever ephemeral and unstable. The history of the world is prolific of instances showing that governments which have risen in a day have fallen in a night, while those whose periods of existence cover a multitude of successive generations, have had small beginnings, difficult progress, and adverse circumstances thronging their career from the sunrise to the noonday of their histories; and when they reached the pinnacle of their power, and began the descent of the declivity leading to decay, dissolution did not come at once; but like man, in the fulness of his manhood, they proceeded upon the downward road with measured tread and moderate pace, by reason of the very strength which brought them to it.

The Territory of Utah has exhibited in all the stages of its existence the elements of an inland empire, whose greatness, though constantly expanding, still remained in the future. Its achievements in the direction of insular importance are largely exceeded by its probabilities, and these are dwarfed into insignificance by its possibilities. Its growth, so far from depleting its resources or diminishing its strength, does but add to its power and its greatness. Originally one of the most uninviting of all the barren spots upon the face of nature, with nothing but the superficial area and the great diversity in the character of its waters to excite even attention, now as fair a vision, as fruitful a field and as busy a commonwealth as any within the confines of our nation—a land teeming with the wealth of mines and mills, of fields and factories, of gardens and granaries, of industries and enterprises, and still comparatively undeveloped, still containing beneath the surface of its soil resources which are destined to enrich and happify millions yet unborn.

A perusal of the history and statistics of Utah is the best basis upon which to erect a conclusion as to what it will be hereafter. Originally, the least attractive of all the commonwealths; with a soil producing nothing that could be reduced to use by those who first settled upon it; with rainfalls so unfrequent that they were not to be considered in connection with means of cultivation; with extremes of temperature; with no foliage save that which appeared here and there in the narrow rock-ribbed gorges of the Wasatch mountains; with fuel at great distances from places where habitation was possible, and at points all but inaccessible; with no nearer supply points than the scattered fragments of civilization on the Pacific coast, and with communication from all sources practically cut off; with all these inhospitable and forbidding conditions composing the nucleus of the Utah of to-day, who will venture to deny that within the borders of our Territory exist those elements of power and prosperity which improved make nations grand and nations' offspring great?

Month succeeds month, and year follows year, until we find ourselves to-day, thirty-five years after the vanguard of civilization entered the Great Basin, in the enjoyment of all the developments of modern civilization. The magic wand of progress has touched these once barren and desolate fastnesses, and we behold in lieu of the dreary and monotonous wastes, fruitful fields, smiling gardens and happy homes. All of the country that meets our view wherever we turn our eyes has been metamorphosed as with the magic wand of the enchanter. We no longer see arid and unproductive stretches of land vast in extent, domiciles incapable of excluding the elements, or people habited in the rude garb enforced upon them by exclusion from society; we see instead fruitful farms teeming with the products which at once give

life to man and to commerce; as comfortable, commodious and happy homes as can be found in any part of the globe, and a people inhaling with every breath that pure air of freedom and independence that grows and flourishes in the mountain tops, within whose changeless presence we may behold the nucleus of nations yet to come, of permanence and strength to our own, the greatest and grandest of them all.

Progress has waved its magic sceptre over the Territory of Utah, and we no longer behold the rude huts of the savages, the monotonous array of barren vegetation or arid stretches of soil unfurrowed by the handiwork of the husbandman; we see in their stead the all-powerful sway of the genius of civilization. We turn to the east, the west, the north or the south, and as far as the eye can reach it rests upon scenes of domestic tranquility firmly planted upon the soil which then knew no restraint and no cultivation. We see a hundred happy and prosperous communities, some of them amounting to the dignity of cities, where the arts, the sciences and the industries flourish; the sound of the church-going bell has supplanted the blood-curdling war-whoop of the savage; the bison and the wolf have given way to the horse and the ox; the lightning wires penetrating to every nook and corner of the Territory, have superseded the signal-fires of the aborigines; and the iron bands linking point to point, stretch out in all directions, and unite us in bonds as strong as the metal of which they are composed, with every part of the continent.

This is the Utah of to-day, carved out of material than which none were ever more rebellious or unyielding. The brunt of the conflict has been borne, the struggle with unwilling elements is mainly in the past, and with the present so productive and the future so promising, we contemplate the Utah of the future with confidence and pride.

[TO BE CONTINUED.]

OBJECTIONS TO THE BOOK OF MORMON.

(From the Salt Lake "Contributor.")

III.

Objection: "The Book of Mormon disagrees with the Bible; for in the Book of Alma it is stated, And behold, he (Jesus) shall be born of Mary at Jerusalem."

This quotation is a dishonest one, from the fact that it only gives a portion of the text, and ends in the middle of a sentence. It is like a certain man's argument, who affirmed that he could prove from the Bible that there was no God; and to substantiate his assertion, quoted a portion of the opening sentence of the fourteenth psalm, "There is no God." But the sentence in its completeness reads, "The fool hath said in his heart, there is no God," which entirely changes the sentiment and meaning of the passage. So this quotation from the Book of Alma, is greatly changed when the context is read. It is as follows; "And behold, he shall be born of Mary at Jerusalem, which is the *land* of our forefathers." Showing that it is the country, not the city, that is referred to.

If this statement be an error, or Joseph Smith were an imposter, of all mistakes this is one of the most unlikely that he would make; for if there was any book that he was acquainted with, that book was the New Testament; and if he knew any one thing of Christ's history, he certainly knew that the Savior was not born in the city of Jerusalem. And even if there had been a conspiracy between him and his scribes, how utterly ridiculous is it to think that Martin Harris, who knew the Bible from Genesis to Revelations, or Oliver Cowdery, who was a schoolmaster, would have permitted him to make such an egregious blunder; one that

everybody would detect. But there is no error. He simply translated after the speech of the Nephites. They did not know the land from whence their fathers came by the same name as we moderns do; it was not "Palestine," "Judea," nor "the Holy Land" to them; they called it "The land of Jerusalem;" and in that land Christ was most assuredly born. In this passage there is no ambiguity, it is the land, as is specifically stated, not the city that is spoken of: "He shall be born of Mary at Jerusalem, which is the land of our forefathers."

It was the almost universal custom among the Nephites to call any designated region of country by the same name as its largest or chief city. In this way we find mentioned in the Book of Mormon both the lands and cities of Ammonihah, Bountiful, Desolation, Helam, Lebi, Manti, Morianton, Moroni, Mulek, Nehor, Nephi, Nephihah, Noah, Shem, Shilom, Zarahemla, etc.

It will be noticed that the lands and cities of the Nephites generally bore the name of some distinguished person known in their history, and were not fancy or whimsical names as are so many given to cities and places now-a-days. This arose from a well understood custom prevalent among that people, which is thus explained in the Book of Alma:

"Now, it was the custom of the people of Nephi to call their lands, and their cities, and their villages, yea, even their small villages, after the name of him who first possessed them; and thus it was the land of Ammonihah."—Alma, viii, 7.

To prove beyond all dispute that the land of Israel's inheritance on the Asiatic continent was called by the ancient inhabitants of America the "Land of Jerusalem" we will quote from other passages in the Book of Mormon:

"Now when Ammon and his brethren separated themselves in the borders of the land of the Lamanites, behold Aaron took his journey towards the land which was called by the Lamanites, Jerusalem; calling it after the land of their father's nativity; and it was away joining the borders of Mormon."—Alma, xxi, 1.

"And now it came to pass after I, Nephi, had made an end of teaching my brethren, our father, Lehi, also spake many things unto them, in bringing them out of the land of Jerusalem. And he spake unto them, concerning their rebellions upon the waters, and the mercies of God in sparing their lives, that they were not swallowed up in the sea. And he also spake unto them, concerning the land of promise, which they had obtained: how merciful the Lord had been in warning us that we should flee out of the land of Jerusalem."—2 Nephi, i, 1—3.

"Wherefore, thus saith the Lord, I have led this people forth out of the land of Jerusalem, by the power of mine arm, that I might raise up unto me a righteous branch from the fruit of the loins of Joseph."—Jacob, ii, 25.

In fact the expression the "Land of Jerusalem," when Canaan is meant, is used more than thirty times in the Book of Mormon; the Savior himself in his ministrations among the Nephites using this phraseology to accomodate himself to the understandings of that people. He says: "I will remember the covenant which I have made with my people * * * that I would give unto them again *the land of their fathers* for their inheritance, *which is the land of Jerusalem*, which is the promised land unto them for ever, saith the Father." 3 Nephi, xx, 29. And a little further on He adds: "Then will the Father gather them together again, and give unto them *Jerusalem for the land of their inheritance*."—3 Nephi, xx, 33.

Objection: "In the second book of Nephi it is said: 'Wherefore, when thou hast read the words which I have commanded thee, and obtained the witnesses which I have promised thee, then shalt thou seal up the book again, and hide it up unto me.' [2 Nephi, xxvii, 22.] We learn that when Moroni hid up the plates, he buried them in the ground in a box; so we must look for Joseph to hide them in a similar manner; but did he do it? No; for his Apostle, Taylor, says: 'Concerning the plates, Joseph had them in his possession some time,

* * * when he got through translating, they were delivered again to the angel.' So he did not hide up the plates, as stated in the Book of Mormon, but gave them to the angel; and here is a disagreement of testimony. Really, if the angel was so willing to take charge of the plates after Joseph had got through with them, why did not Moroni give them into the hands of an angel instead of hiding them in the ground?"

The "disagreement in testimony" suggested by the objector, is simply imaginary. He is straining at a gnat. Joseph Smith both hid up the plates unto the Lord when the work of translation was finished and also delivered them unto the angel. That they are hidden must be at once acknowledged, for no mortal creature outside the Holy Priesthood, knows where to find them. So effectually are they hidden unto God (not from God) that the whole world, almost without exception, assert that they never had an existence, and that the statements of the Prophet regarding their translation are false. The writer of the above objection asserts that when they were hidden up again it should be "in the ground." We reply, that is where they were hidden; and that when they were so hidden the angel Moroni was present and received them into his care. It was that angel who gave them into the charge of Joseph Smith when they were taken out of the hill Cumorah, and when Joseph had performed the work of translation assigned to him, he again deposited them in the place designated by the Heavenly Powers, and the angel Moroni again assumed ward and watch over them.

The question asked, "Why did not Moroni give them into the hands of an angel instead of hiding them in the ground?" is easily answered. In the first place, the later Nephite prophets were commanded by God to hide them in the ground; in the second place Moroni was himself the angel who took charge of them. He had charge of them, as a Prophet of the Most High, when he dwelt in mortality, he has charge of them as an angel now that he is resurrected. We have no record that he ever gave them permanently into the hands of any other being; and even during the time that Joseph was translating them he occasionally received them back into his charge, when persecution or other circumstances rendered it undesirable that Joseph should retain them.

With regard to the fact that the prophets who lived during the closing years of the Nephite nation were commanded to hide up the records, we subjoin two extracts from the Book of Mormon to prove the truth of our assertion:

"And it came to pass that after three hundred and five years had passed away, (and the people did still remain in wickedness,) Amos died, and his brother Ammaron, did keep the record in his stead. And it came to pass that when three hundred and twenty years had passed away, Ammaron being constrained by the Holy Ghost, did hide up the records which were sacred; yea, even all the sacred records which had been handed down from generation to generation, which were sacred even until the three hundred and twentieth year from the coming of Christ. And he did hide them up unto the Lord, that they might come again unto the remnant of the house of Jacob, according to the prophecies and promises of the Lord. And thus is the end of the record of Ammaron."—4 Nephi, i, 47—49.

"And it came to pass that when we had gathered in all our people in one to the land of Cumorah, behold I, Mormon, began to be old; and knowing it to be the last struggle of my people, and having been commanded of the Lord that I should not suffer that the records, which had been handed down by our fathers, which were sacred, to fall into the hands of the Lamanites, (for the Lamanites would destroy them,) therefore I made this record out of the plates of Nephi, and hid up, in the hill Cumorah, all the records which had been entrusted to me by the hand of the Lord, save it were these few plates which I gave unto my son Moroni."—Mormon, vi, 6.

The above objector further asserts, "that the angel did not hide them is intimated in the claim that he came

down from heaven and showed the plates to three witnesses, another proof that Joseph did not hide them." This is fully in the extreme. When the plates were shown to the three witnesses they were not then hid. The passage in the book of Nephi which the objector quotes as the basis of his arguments, directly and unmistakably shows that the plates were not to be hidden up by Joseph until after the three witnesses had seen them. The words are, "wherefore when thou hast read the words which I have commanded thee, *and obtained the witnesses* which I have promised unto thee, *then* shalt thou seal up the book again and hide it up unto me." The point, that because the angel came down from heaven, therefore the plates must necessarily have been with him in heaven, (which we suppose is the idea that the writer wishes to convey,) is not well taken. It is not a necessary sequence that because the angel came down from heaven and showed the witnesses the plates, therefore they must have been in heaven also; they may have been on earth. The angel came down from heaven when he first showed them to Joseph at the time that they were safely hidden in the stone chest in the hill Cumorah. They belong to the earth, and this earth is their place.

The following extract from a sermon delivered by President Brigham Young at Farmington, June 17, 1877, will show where the plates were deposited.

"I tell these things to you, and I have a motive for doing so. I want to carry them to the ears of my brethren and sisters and to the children also, that they may grow to an understanding of some things that seem to be entirely hidden from the human family. Oliver Cowdery went with the Prophet Joseph when he deposited these plates, Joseph did not translate all the plates; there was a portion of them sealed, which you can learn from the Book of Doctrine and Covenants. When Joseph got the plates, the angel instructed him to carry them back to the hill Cumorah, which he did. Oliver says that when Joseph and Oliver went there, the hill opened, and they walked into a cave, in which was a large and spacious room. He says he did not think at the time whether they had the light of the sun or artificial light; but that it was just as light as day. They laid the plates on a table; it was a large table that stood in the room. Under this table there was a pile of plates as much as two feet high, and there were altogether in this room more plates than, probably, many wagon loads; they were piled up in the corners and along walls. The first time they went there, the sword of Laban hung upon the wall, but when they went again it had been taken down and laid upon the table across the gold plates; it was unsheathed, and on it was written these words: 'This sword will never be sheathed again until the kingdoms of this world become the kingdoms of our God and his Christ.' I tell you this as coming not only from Oliver Cowdery, but others who were familiar with it and who understood it just as well as we understand coming to this meeting."

GEO. REYNOLDS.

For person fatigued by over-action of body or mind, a glass of milk heated as hot as it can be sipped exerts a great reviving influence, and may be often used advantageously as a substitute for alcohol.

There are now published in the United Kingdom 1,817 newspapers, distributed as follows: England—London 375, provinces 1,012; Wales 71, Scotland 183, Ireland 156, British Isles 20. Of these there are 124 daily papers published in England, 5 in Wales, 22 in Scotland, 16 in Ireland and 2 in the British Isles. In France are issued 116 daily newspapers and 12 weekly; Belgium, 7 daily and 8 weekly; Spain, 29 daily and 44 weekly; Austria-Hungary, 12 daily and 7 weekly; Russia, 18 daily and 17 weekly; Turkey, 5 daily and 7 weekly; East and West Indies, 26 daily, 93 weekly, and 1 monthly; Australia, 20 daily, 250 weekly, 15 monthly; China, 6 daily and 8 weekly.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, APRIL 17, 1882.

"THY WILL BE DONE."

THE highest duty that has ever devolved upon the human family, in any age or dispensation, is involved in the spirit of the text chosen as the subject of this article. To acknowledge the hand of the Lord in all things, to bow in humble submission to His will, and render implicit obedience to His requirements, comprehends the entire duty of man to his Creator. To evince the qualities of obedience and resignation—the two-fold significance which our title implies—is to win the approval of heaven and demonstrate the validity of our claim upon its blessings; to be contrarily inclined is to incur the displeasure of the Deity and sacrifice all hopes of salvation here or hereafter. The Scriptures inform us that God's ways are not as man's ways. The neglect of this important truth has been the prolific source of sorrow and suffering from time immemorial. It has burdened the air with sighs and lamentations, it has deluged the earth with torrents of tears and baptized it in oceans of blood. All blighted hopes, defeated plans and disappointed ambitions; and nearly all the trials, tribulations and ordeals that have ever fallen to the lot of humanity, are directly traceable to the inevitable conflict existing between the plans of man and the purposes of his Maker.

Life, of course, must have its trials, for without them it would be experienced in vain; but this does not nullify the fact that these trials are largely the legitimate results of man's own folly and wickedness, and might be materially lessened and lightened, would he but conform more strictly to the rules laid down for his guidance by the great Law-giver of heaven. Christ's yoke is light and his burden easy to be borne, but the way of the transgressor is truly hard, not because it is the will of the Lord that any man should suffer, but because it is absolutely necessary, in His just and merciful economy, that man should learn wisdom by experience. Obedience and resignation are virtues which stand among the highest in the estimation of Omnipotence, and against none are the fires of His anger kindled, save those who will not keep His commandments and acknowledge His hand in all things. The expediency of this course is therefore self-evident. The Being who made the world and peopled it with His own offspring, who planned the great problem of life which we are engaged in solving, who designed the mighty purposes which we, as His instruments, are destined to fulfill, certainly knows best how His own work should be carried on, and despite of all that Satan can devise or man can do, will have His own way in its accomplishment. Let us suppose a few instances. A man engages in a certain undertaking, with the intention of reaching a certain result. He thinks he sees the way clearly,

leading on to his object, and thereupon bends every effort in the direction of its accomplishment. He fails, and why? Simply because God willed that he should. His design conflicted with one of his Creator's, and the weakest necessarily had to succumb. A fact which the man might have known beforehand if he had humbly asked of Him "who giveth to all men liberally," not only for power to perform the work, but for information as to whether it was His righteous will that such a work should be performed. But like all who oppose the designs of Jehovah, he neglected to take God into consideration. He wanted his own way to secure his own object. He got his way, but failed to secure his object. Another individual is required, for the sake of the kingdom of heaven, to make a certain sacrifice. It may be a sacrifice of personal feeling, or it may be the offering up of a portion of his property. He rebels and refuses to comply. The Lord then decrees that he shall sacrifice ten fold of what He originally required, and instead of a mere portion of his possessions, compels him to relinquish the whole. Another man desires a certain gift from God. He possesses sufficient humility to ask God to grant his request, but in his eagerness to obtain, forgets to inquire whether it is calculated to increase or diminish his happiness, and ask that it be given or withheld accordingly. The Omniscient, foreseeing the injury that will result, wisely determines to withhold the coveted possession, and is reproached by His shortsighted creature as a God who will not answer prayer; while if He had granted the desire and bestowed the hurtful boon, He probably would have been censured just as severely for having inflicted such a cruel judgment, knowing full well beforehand how unfortunate would be the result. Would the case not be similar if our heavenly Father were to answer all our hasty, inconsidered prayers for freedom from pain, exemption from sorrow, and deliverance from all the cares and anxieties of life? When we discovered what we had lost, by refusing to undergo the experience which His superior wisdom had ordained for our benefit, and which we had preexistently agreed to undergo in order that His purposes in our behalf might be accomplished; when we ascertained—as we certainly will—that our trials were our greatest blessings, designed for our purification and enlightenment, and that by obtaining entire deliverance therefrom, we had fallen short of the benefits and blessings they were intended to convey; would we not bitterly repent having made such unreasonable requests, and even be tempted to question the justice and mercy of God for having granted us the selfish desires of our hearts? How much wiser and better, instead of praying for complete deliverance from pain, exemption from sorrow and the total absence of trial and temptation, to acknowledge the hand of the Lord in such things, patiently submit to the sufferings they inflict, and humbly crave strength to endure them successfully! What would have become of poor fallen humanity had the unfinished prayer of our Savior been answered, as he knelt in the lonely garden of Gethsemane, pouring forth His agony in tears and supplications, on the night of His betrayal unto death? "Father, let this cup pass from me!" Had the prayer ended here and been answered, wo, wo unto the children of Adam! No crucifixion, no atonement, no redemption, and the whole grand scheme of life and salvation, by which a world was to be redeemed and glorified, wrecked on the very eve of its accomplishment. But, thank God! the

prayer did not thus end. The appeal was not left unfinished. "Father, if it be possible, let this cup pass from me! NEVERTHELESS, THY WILL AND NOT MINE BE DONE! The first was the pathetic entreaty of a man, the second was the sublime utterance of a God. The man faltered, but the God prevailed. The flesh was weak, but the willing spirit rose triumphant. Jesus suffered, but the guilty world was saved.

"Thy Will Be Done!" They are words that should be written in letters of fire on the mind of every son and daughter of God; a motto that should be engraven on every heart, a motive that should govern every impulse, a spirit that should inspire every prayer that is wafted upon the wings of faith through the open portals of eternity. The fiat of the Gods in the councils of the Beginning; the chorus of the stars in the glad morning of creation; the prayer of the suffering Savior at life's weary noon; the song of the Saints on earth and the anthem of the angels in heaven; it yet shall be the closing hymn—the benediction over the burial of human history, the solemn epitaph inscribed upon the tombstone of Time. "THY WILL BE DONE!" Like a river of power and of purity, flowing from the throne of God, making heavenly melody as it surges along the shores of life, bearing like bubbles on its breast the mightiest of human aims and achievements; it glides down the channel of the ages, glittering in the sunbeams of eternal truth, and rolling the music of its bright waves into the boundless ocean of the Evermore!

THE FIRST COMPANY.

The Guion steamship *Nevada*, carrying the first company of this season's emigration, left Liverpool on the afternoon of Wednesday, April 12th. The company comprised four different nationalities, viz., English, Scotch, Welsh and Scandinavian. Of the latter there were but four persons, the great majority being from the British Isles. The total number of emigrants was 328, in addition to which there were eleven returning Elders and three visitors. The names of the Elders are as follows: John Donaldson, Chas. W. Stayner, John Evans, Mark Beazer, W. S. Brighton, David Cook, Robert Kewley, W. C. Parkinson, W. D. Williams, Alexander Perry, Edwin Entwistle. Communications from Elders Donaldson, Stayner and Parkinson, sent ashore by the last tender, inform us that soon after starting an organization was effected as follows: Elder John Donaldson was sustained as President of the company; W. C. Parkinson, clerk; Robert Kewley, captain of the guard, and John Evans, chaplain. The ship was divided into two wards, and a President, appointed from the local Priesthood, placed in charge of each, John Gray as President of the first ward, and Elijah Ranacre of the second, with other Elders as assistants. The hours appointed for prayers were 7 a.m. and 8 p.m. The organization being completed, addresses were made by Elders Donaldson, Stayner and others, in which the Saints were counseled to exercise kindness and patience towards one another, to keep good order and observe the regulations of the ship, and be humble and prayerful before God. The company left in excellent health and spirits.

APPOINTMENT.—George C. Parkinson is appointed Traveling Elder in the Bristol Conference.

RELEASES AND APPOINTMENTS.—C. H. Greenwell is released from being Traveling Elder in the Nottingham Conference, and is appointed Traveling Elder in the Durham and Newcastle Conference; and R. H. Stringfellow is released from being Traveling Elder in the London Conference, and is appointed Traveling Elder in the Nottingham Conference.

LONDON CONFERENCE.—Meetings will be held in Orson's Assembly Room, New Road, Whitechapel, at 10.30 a.m., and 2.30 and 6 p.m., Sunday, April 23rd. President Carrington is expected to be present.

MINUTES OF THE NOTTINGHAM CONFERENCE,

HELD IN THE CO-OPERATIVE HALL, STANFORD-STREET, GRAYFRIARS' GATE, ON SUNDAY, APRIL 9, 1882.

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Elders present from Utah: Apostle Albert Carrington, President of the European Mission; George Stringfellow, President of, and F. B. Woolley, C. H. Greenwell, H. J. Romney, J. L. Robinson, H. H. Tracy, Edwin Eyre and William Bromley, Traveling Elders in the Nottingham Conference; also R. H. Stringfellow, Traveling Elder in the London Conference.

10 a.m.

Singing. Prayer by Elder Edwin Eyre. Singing.

President Stringfellow felt pleased to meet with the Saints in Conference, and trusted that we should have good meetings and an enjoyable time. Was glad to say there was a marked improvement among the Saints during the last six months, which was very pleasing to him, and must be very gratifying to the President of the Mission. He gave special instruction to the Branch Presidents as to their duty, and desired them to heed the counsels of the Elders, who received their instructions from the Conference President. He then called upon the Branch Presidents to report their respective Branches, which they did in a very satisfactory manner, and spoke, with but few exceptions, of the good feeling prevailing among the Branches.

The Elders then reported their Districts as follows:

Elder Woolley represented the Mansfield and Hucknall District. Said he was pleased to report the same in a good condition. Elder King and himself had labored with great success during the past six months—twenty members had been added to the Church, and there was a spirit of inquiry manifest. He had great pleasure in preaching the Gospel.

Elder Romney reported the Leicester District. There were in the District five Branches—viz., Leicester, Sheepshed, Derby, Burton-on-Trent and Whitwick. In Leicester alone twenty-one members had been added, and six in other Branches. Spoke in high terms of the willingness of the Priesthood in the Leicester Branch to assist in holding open-air meetings, and attending to other duties.

Elder Greenwell, of the same District, realized that God had blessed their endeavors to preach the Gospel. Many are inquiring into the truth, and ere long we expect to add several to the different Branches. This is a day of warning and not of many words. Exhorted the Saints to live their religion, and prayed God to bless them in so doing.

Elder Tracy could endorse the remarks of his co-laborers, Elders Greenwell and Romney, and felt that no labor was too great to be performed for the spreading of truth and

righteousness. He desired to perform an honorable mission, and to discharge his duty as a servant of the Most High. Realized that their prayers had been answered, and their efforts been blessed. Bore a strong testimony that this work is of God, organized in the same manner as in the days of Christ.

Elder Robinson reported the Lincoln District. Had been laboring in connection with Elders Eyre and Bromley. There are but few Saints in the District, and numbers of these not attending to their duties as they should. There are, however, a few as good Saints as can be found in the mission. There have been but two baptisms and two re-baptisms; a few are investigating, and we hope ere long to make some additions. Had held quite a number of out-door meetings this spring, all of which had been well attended. Bore testimony that this is the work of God, and exhorted the Saints to live their religion.

Elder Eyre endorsed the remarks of Brother Robinson, and said, that to look at it naturally, this District was not in a very flourishing condition; he believed however, that some would soon join the Church. He and Elder Bromley had taken a tour through the distant parts of the District, and preached in two Methodist chapels. Were kindly treated and invited to come again.

Elder Bromley felt to rejoice in the Gospel of the Son of God. Desired to be instrumental in the hands of the Father in doing much good, and had been more kindly treated than he expected by those not in the Church.

President Stringfellow then presented the statistical and financial reports, which were accepted unanimously.

President Carrington expressed himself gratified with the reports given by the Branch Presidents, and Elders, and occupied the few minutes left in reporting the favorable condition of the European Mission, and the faithfulness and diligence of the Elders.

Benediction by Elder Bromley.

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2 p.m.

Singing. Prayer by Elder R. H. Stringfellow. Singing. Sacrament was administered by Elders Robinson and Tracy.

President Stringfellow presented the general authorities of the Church, as sustained at the last General Conference held in Salt Lake City. All were unanimously sustained. Also Albert Carrington as President of the European Mission; George Stringfellow as President of, and F. R. Wooley, Chas. Greenwell, H. J. Romney, J. L. Robinson, H. H. Tracey, Edwin Eyre, and William Bromley as Traveling Elders in the Nottingham Conference, who were also unanimously sustained.

Elder Eyre felt pleased in being here to partake of the Sacrament, and hoped that all who had come to the meeting had done so for the purpose of worshiping God. Testified that the Gospel had again been restored, that the stone from the mountain, spoken of by the Prophet Daniel, had commenced to roll and would finally fill the whole earth. This kingdom will never be given to another people but the Saints will possess it forever and ever.

Elder R. H. Stringfellow was pleased to meet with the Saints and Elders in the Nottingham Conference. He was convinced that we as a people have been chosen to accomplish the things which were prophesied by the Prophets of old. We are not only expected to comply with baptism and the first principles of the Gospel, but to yield obedience to all the other principles. If we are faithful we shall have the privilege of gathering home and partaking of the blessings which cannot be enjoyed here.

Elder Greenwell believed, as Christ has said, that all mankind will be saved except the sons of perdition; but will we be saved with those who have walked in righteousness and holiness? if so, we must comply with the laws of our Father, that we may regain his presence. It is a privilege to live in this the day and dispensation when the Gospel in all its power has been restored, and the kingdom of God established.

Elder Woolley knew that the Gospel is the power of God unto salvation and by obedience to the laws of God we could gain his blessings. We will

be rewarded according to the deeds done in the body, and a celestial glory cannot be obtained unless a celestial law is complied with. Paul said the time would come when men should heap to themselves teachers having itching ears, who could not endure sound doctrine, and this we can plainly see at present.

Elder Romney deemed it a great privilege to speak upon the principles of the Gospel. If we love our Savior we will obey his commandments. The Bible says, there is one Lord, one faith, one baptism, but the present divided state of Christendom does not seem to agree with this passage. He exhorted the Saints to live their religion, no matter what trials may come.

President Stringfellow had been much edified by the remarks of the brethren. By listening to and giving heed unto them, we are mutually blessed and edified. We are fed with the bread of life, and Christ in his day required that his flock should so be fed. Referred to the "gathering." We must flee from the world in order to escape its calamities. This is the day when all things shall be accomplished, and the people of God gathered to the place prepared for them. It is necessary that we leave our fathers, mothers and friends, and the place of our nativity, in order to comply with the commandments of our Father. He urged the Latter-day Saints to meditate upon the things spoken by the servants of God. We are nothing of ourselves, and should diligently serve our Father in Heaven that we may have his Spirit to be our constant guide. Inasmuch as we have received the Gospel, we should strive to give it to others.

Singing. Benediction by Elder Tracy.

6 p.m.

Singing. Prayer by Elder Robinson. Singing.

President Carrington gave an intensely interesting discourse on the opposition to the work of God, showing clearly that opposition and persecution instead of stopping this great work, expedites it. The absorbing attention paid to his remarks clearly manifested the interest of the auditors.

Singing. Benediction by President Stringfellow.

The meetings were well attended, the Holy Spirit prevailed, and the day will long be remembered with pleasure.

ARTHUR WINTER,
Clerk of Conference.

THE CONFLICT BETWEEN SCIENCE AND SUPERSTITION.

("*From the Salt Lake Juvenile Instructor.*")

For ages past, in numerous varying forms, a war of ideas has been fiercely raging throughout the civilized world, in our day miscalled "The conflict between religion and science." But in truth the struggle between two irreconcilable and widely separate forms of error — between immature, undeveloped science and debased, apostate Christianity. Between real science and true religion there is no conflict; they are both important parts of one stupendous whole, harmonizing, aiding and strengthening each other; both emanating from God, the source of all truth, and both tending to His glory and to man's exaltation.

It must be evident to all thoughtful readers of the Bible that immediately after the deluge there was but one religion, and that was the plan delivered by God to Noah. In other words, it was the everlasting Gospel, and Noah by ordination and fatherhood was High Priest and Patriarch to the whole human family. By degrees, beginning in Chaldea and Egypt, apostasy crept in, and, in a few decades, the foundation had been laid for the numerous debased faiths which spread and grew wider and deeper until they became crystalized in the varying mythologies of Rome, Greece, Babylon, Egypt, etc.

From time to time Jehovah raised

up Prophets among the chosen Semetic seed, but their influence in bringing men back to the truth was but transitory, and, after the days of Abraham, extended but little beyond the actual descendants of that Patriarch.

When Christ came and the Messianic dispensation was ushered in, divine truth in its glory and strength was restored, but its power for good was short-lived. Evil overcame the good, the ordinances of God's house were changed, the everlasting covenant was broken, the representatives of the Priesthood were slain, and another general, though gradual, apostasy ensued, leaving the world in darkness and confusion, and without authority from God or communication with heaven.

As the church more and more, step by step, departed from the original plan instituted and taught by Jesus, so it gained favor with men, until what is termed Christianity became the religion of the majority, and rulers and emperors became its patrons.

Then succeeded a time of yet deeper degradation, for to win the unbelieving idolater, and promote political unity, the follies of Paganism, slightly changed, and under new names and guises, were engrafted into the debased Christianity; and the two apostates coalesced; or, to use the language of Lord Macaulay: "Soon after Christianity had achieved its triumph, the principle which had assisted it began to corrupt it. It became a new Paganism. Patron saints assumed the offices of household gods. St. George took the place of Mars. St. Elmo consoled the mariner for the loss of Castor and Pollux. The Virgin Mother and Cecelia succeeded to Venus and the Muses. The fanscination of sex and dignity were blended to that of religion."

The centuries succeeding this deplorable fusion of Paganism and Christianity are very properly and consistently denominated "the dark ages." The dominant church, knowing that it had no open communication with the divine powers, became fearful of dissent, and claimed to be the keeper of men's consciences, not only in religious matters but in science and philosophy also. The Bible and the tradition of the church were declared to be the criterion of all truth, in all its multitudinous branches and ramifications. And, unfortunately, it was not the Bible as it was written, but as it was construed and interpreted by the church, that was exalted to be the standard by which all truths were to be judged. Foolish as this dogma may seem to our readers, yet even at this late day it has not entirely died out, and in Catholic countries, among the priesthood and the ignorant laiety it is even now regarded as a test of theories, doctrines and hypotheses to which it has no relation and frequently in no way refers.

The Bible, we must recollect, was not written to teach men science by scientific methods; its object is to lead men to God by its own—that is, by the Lord's method, and to teach them lessons in the foremost of all sciences, that of theology; for, to use the expression of one of its writers, "The fear of the Lord is the beginning of wisdom."

In this conflict between so-called science and the apostate church, both have received many hard blows, both have failed as they varied from the truth. The uninspired leaders of Latin and Greek Christianity have been frequently worsted in their resistance to the advancing tide of human knowledge; but it was not the fault of the Bible, it was not the fault of the truth, it was the fault of fanciful and erroneous meanings these benighted prelates put upon God's word.

For instance, because the Bible contains such colloquial expressions as "the ends of the earth," "the four corners of the earth," the church formulated the idea that the earth was flat and had edges, ends and corners. Under the earth they located hell; above it, beyond the crystaline sky which the earth supported, was heaven. To believe aught else than this was heresy, a heresy for which many have cruelly suffered. But as knowledge increased, the spherical form of the earth was demonstrated in various ways, and ultimately the question was placed beyond all controversy, when Magellan circumnavigated it.

In this foolish contest the church was signally defeated.

Then it was claimed that the earth stood still, and that the sun, moon and stars moved around it. To deny this was esteemed the strongest kind of impiety, for, it was asked, "Did not Joshua command the sun to stand still?" But by and by the ridiculous idea that this little globe was the center of the universe, around which and for whose good alone the suns, stars and myriad worlds were created by the Almighty, gave way before the light of truth, and a broader, nobler, more glorious system of astronomy was reached, which showed that there were worlds upon worlds, systems upon systems, which no man could count or comprehend; and by degrees men, through the patient toil of astronomers and students of nature, are reaching towards a comprehension of that vast system of true astronomy revealed of God to Abraham and the ancients, which was lost with much other truth, as the Gospel, in early ages, dwindled from the earth.

But it was long since prophesied that in the latter days knowledge should be increased, and mankind is beginning to understand that God is not the God of one small world alone, but of countless orbs, which, according to his laws, roll in space to his glory, being the workmanship of his hands and the homes of his children.

At first it was contended that the doctrine of a plurality of worlds was derogatory to the character of God and contrary to the Scriptures, and some who maintained this idea, suffered severe persecution at the hands of bigoted churchmen. But how differently do we regard this matter now! How precious is the truth that the stars we see bespangling the heavens are the homes of God's creatures, all the children of his love and the objects of his care!

Again, there arose another furious conflict; one that the contending parties have not yet settled. This time it is about the age of the world. The churchmen teach that some few thousand years ago (or about four thousand years before the incarnation of Jesus), God created the world and all its contents out of nothing. As the evidences in nature are overwhelming that the material of which the earth is composed has existed more than six thousand years, the clergy are in somewhat of a dilemma. But even the opponents of the theory that the Almighty created the world out of nothing a comparatively short time ago, are not able to rise to a realization of the grand truth that matter is eternal, and that at the framing of this terraqueous globe the Holy One took of those eternal elements and organized a world; just as a man takes rock, lime, lumber, etc., and creates, builds or organizes a house. The terms are equivalent, but are differently used when applied to different things. We speak of the creation of a world, the building of a house, the manufacture of goods, the making of a pudding, etc.

In no case, be it world, house, or pudding, is something made out of nothing, but always out of the pre-existent material. But the philosophy of the day has not reached this simple fact, nor attained to a comprehension of the great truth that spirit and matter are eternal, and were not created or made by any power, finite or infinite. Hence in this controversy regarding the age of the world, both parties are blundering in error. It is doubtless true that this earth, as the abode of man, came into existence as stated in the Bible. It is equally true that the material or elements of which it is composed originally occupied another place in space where the environment was vastly different, and that it was brought into its present sphere and position in the universe at some period subsequent to its creation. This much is taught us by modern revelators. It is reasonable to believe that this change of situation and environment produced great changes on its surface, and it is quite possible were the cause of some of those physical revolutions—changes in the configuration of its surface, extremes of heat and cold, etc., of which skeptics prate so learnedly.

[TO BE CONTINUED.]